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hoped that we are to have no more volumes of less than 250 pages, but that, by following the scale set in the 560-page commentary on Romans, the commentaries upon the epistles may be brought within seven volumes, and the whole New Testament within thirteen.

BERKELEY DIVINITY SCHOOL.

J. H. BARBOUR.

DER CHRIST UND DIE SÜNDE BEI PAULUS. Von Lic. theol. PAUL WERNLE in Basel. Freiburg i. B.: J. C. B. Mohr, 1897. Pp. xii+138. M. 2.50.

THIS little book is the auspicious public introduction of a young theologian of evident ability. Among recent studies in Pauline theology it deserves more than ordinary notice. Ritschl, it seems, was the first, at least among German theologians, seriously to take up the same inquiry as a problem of biblical, and specially of Pauline, theology. It was through the study of Ritschl's *Rechtfertigung und Versöhnung* that Wernle was brought to the theme, but his treatment of it is thoroughly independent, and his results differ very considerably from those of Ritschl.

After an introduction, in which the problem is clearly stated, Wernle proceeds to inquire into (1) "the apostle's witness concerning himself" (pp. 5-25), (2) "the practice of the apostle in the churches" of Thessalonica, Corinth, and Galatia (pp. 25-78), (3) "the theory of Paul concerning the relation of the Christian to sin" according to Galatians, Romans, Philippians, and Colossians (pp. 79-123). An appendix discusses (1) "Paul's catalogue of vices" and (2) the passage, Rom. 14:23, "Whatsoever is not of faith is sin." The book is full of discriminating exegesis and fine observations. Nevertheless, the whole discussion seems to be in no small degree vitiated by being too much controlled by certain ruling ideas, whose importance in the theology and missionary activity of Paul the author greatly exaggerates. The first and most important of these ruling ideas is Paul's "enthusiastic hope of the parousia." Paul's eschatology is the main key to the understanding of his theology and preaching. In this there is doubtless much essential truth, but Wernle pushes the application of the idea to the utmost limit. The second ruling idea with Wernle is that Paul's preaching, being almost wholly missionary in purpose, was always in the first instance "of a purely religious character"—a preaching of a salvation from the judgment at the impending parousia—while the ethical import of the gospel was made apparent only in a

supplementary way. In the light of these two ideas everything is set, and the results reached are consequently vitiated in proportion as these ideas are overworked, and that, too, in spite of the author's evident care to be thorough and just in all parts of his work. The chief results of the investigation are as follows: (1) In his testimony concerning himself Paul exhibits the firm persuasion that he has left no duty undone, and that sin has no more part in him. There are, indeed, "limits to this perfection." He has not yet reached the goal. Sometimes, it may be, he betrays a sense of something in himself akin to sin. But, in any case, such a feeling is but faint and transitory. The enthusiasm of Paul's faith expels it forthwith. (2) In the churches Paul often found sins to blame, but he always regarded them as inexplicable anomalies, and in his inextinguishable optimism he regarded them as but transitory. He firmly trusted that all believers would be found without fault at the Lord's appearing. (3) Finally, as to the apostle's theory, "this is the most important — and most regretable — result, that Paul, although he had knowledge of sin in the life of Christians, as theorist denied it. That he was able to do this is to be comprehended from his enthusiastic hope of the parousia, from the faith that the shortness of the time until the judgment day would permit believers to keep free from sin." "That the look into the near future rules the whole life, that it makes sin impossible, or, if it exists, immediately expels it, this is the fundamental characteristic of the whole Pauline theology."

The main fault of the book is that it makes of the predominantly sober, practical Paul, who was distinguished above all the other apostles by the tact with which he ever accommodated himself to concrete conditions, "an abstract idealist and *doctrinaire* enthusiast, who understood, as few have done, how to frame theories without any regard to reality" (Clemen), and (we may add) to continue to apply them in the face of the most stubborn facts. And this fault is really fundamental. Nevertheless, the book has many marked excellences and will certainly repay a careful study.

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ANCIENNES LITTÉRATURES CHRÉTIENNES. I: *La Littérature Grecque*. Par PIERRE BATIFFOL. Deuxième édition. Paris: Victor Lecoffre, 1898. Pp. xvi+347, 12mo. Fr. 3.50.

THIS volume, which now appears in a second edition, is a contribu-